THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength. Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness." BOOK OF MORMON, ALMA 38: 11, 12.

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FACTORS OF TRUE EDUCATION*

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

OF RELIGIOUS GATHERINGS this is one of the most thrilling sights in all the world, and the most inspirational. To address this vast audience is indeed a weighty responsibility. I pray therefore for your sympathetic, prayerful help and for the instruction of the Lord.

Our children are our most precious possessions; and the proper training of youth is the most important duty and obligation of society. Impressive and earnest have been the admonitions and instructions in this conference to the people properly to educate their children.

True education does not consist merely in the acquiring of a few facts of science, history, literature or art; but in the development of character. True education awakens a desire to conserve health by keeping the body clean and undefiled. True education trains in self-denial and self-mastery. True education regulates the temper, subdues passion and makes obedience to social laws and moral order a guiding principle of life. It develops reason and inculcates faith in the living God as the eternal, loving Father of all.

I desire to call attention this afternoon to three groups in

*From an address delivered at the closing session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 8th, 1928.

society on whom the responsibility rests to give this true training to the youth of the land, and I should like to consider this responsibility in the light of revealed religion.

. . . . .

To parents is assigned the first responsibility for the training of children. The Lord through the Prophet says:

> And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

PARENTS ARE THE CULTIVATORS OF CHILDREN

Direct responsibility could not be assigned more emphatically and clearly than it is assigned in that paragraph. Parents, there is the word of the Lord to us regarding the proper training of children. Education commences at the mother's knee, and every word spoken in the hearing of little children tends toward the formation of character. Let parents always bear this in mind. Victor Hugo says: "There are no bad herbs and there are no bad men—there are only bad cultivators." If we could have parents who are good cultivators in our homes, which are the gardens of the Lord, our civil officers would have little difficulty in maintaining order, and the violations of law would be less frequent.

There are parents in the world—I hope there are very few in the Church—who say they will leave the educating of their children in religious matters until the children themselves arrive at years of accountability.

Coleridge once met a man who made that same statement, and Coleridge said: "I took him and showed him my garden, and told him it was my botanical garden. 'How so,' said he, 'it is covered with weeds.' 'O,' I replied, 'that is only because it has not yet come to its age of discretion and choice. The weeds you see have taken the liberty to grow and I thought it unfair in me to prejudice the soil toward roses and strawberries.'"

The application is clear. It is said that Plato one day, seeing a child do mischief, called immediately and reprimanded the child's father. He, too, recognized the fact that one of the great potent factors in the education of childhood is the parent. "Whatever parent gives his children good instruction and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other."

The second group upon whom the responsibility of training children rests by divine revelation, is the quorum of the Priesthood and other helps in government. A few years ago when I was attending conference in the Carbon Stake, President Horsley and I discovered a little child that was lost. President Horsley

wiped away the little one's tears, and carried her to his home and placed her in the hands of Sister Horsley, through whose gentleness and tenderness the child soon fell asleep. Efforts were made to discover the parents, and at about five o'clock in the afternoon the distracted mother was found. Her tear-stained eyes showed what anguish she had passed through since the little one had wandered from her side. But she was at peace when she found her darling sleeping by the fireside.

I think this incident illustrates the relation of the quorums to the parent. There are boys and girls wandering from the parental hearthstone. In the world, outside the Church, hundreds and thousands and tens of thousands of them are crouching to-day behind steel bars. Even here in our own stakes some are wandering carelessly away from the influence of home standards and home teachings. It is the duty of quorum members to extend the hand of fellowship, the hand of guidance, to these young men and young women wandering towards the downward path. Can you find any more potent influence in all the world than the quorums as established in the Church of Christ? Time will not permit me even to define them for you. You all know, and while I am speaking you have in your minds the quorums of Deacons, one thousand or more; you have in mind over nine hundred groups of Teachers, and approximately an equal number of groups of Priests, young men between the ages of seventeen and twenty. Seventy thousand young men thus grouped, whose duty it is to extend the glad hand to those of their companions who have not glimpsed the privilege given to these members of quorums!

QUORUM POTENCY

I wonder how many parents have stopped to realize how potent these quorms are in the lives of boys! In the first place, quorum membership awakens in the boy the pride of fellowship and membership. Entrance into that group means that the boy has attained to certain standards of excellence of character; and the more distinctive we can make these entrance requirements the greater will be the pride in the young boy's heart.

Second, the quorum influence arouses or satisfies the call of the boy for the inspiration of the group. Have you heard of the gang spirit? Have you seen the boys out on the ditch bank gathering in groups in answer to the call of their souls for companionship? Then can you see the wisdom of God in gratifying this natural inclination by grouping the boys under an influence that is educative in the highest sense of the term?

Third, that group throws upon the youth responsibility. Tell a young boy that you trust him, and you have one of the greatest means of guiding him uprightly that can come into your hands. Young boy, I trust you! To be trusted is a greater compliment

than to be loved. Boys are few indeed who will not hold inviolate an implicit trust.

Fourth, grouping in a quorum offers service. The Presiding Bishopric, holding a presidency over these seventy thousand young men, have outlined, as they have hitherto done, a plan of service into which these young men are invited, not just on Sunday, but on every day of the week.

Finally, into that group is introduced faith in God the Father, in His Son Jesus Christ as the Redeemer of the world; and their service and acts are all done under the cognizance and realization that God is approving their acts. It is sublime. It is divine. Fathers and mothers, let us unite with the Priesthood in extending the influence of these groups.

I have mentioned only the Aaronic Priesthood, but our fathers are grouped in like manner; and we have one hundred and thirty thousand men and boys working for the true education, working to train the youth in parenthood and faith in God and in the restored Gospel. I tell you, this grouping in Priesthood quorums has the mark of divinity. It *is* divine. And Joseph Smith, a young man not twenty-five years of age when he gave that revelation, gave it by the inspiration of God for the salvation of the youth of Zion.

Now I cannot say anything this afternoon about the other educational factors furnished by the Church for the education of our boys: Our Church Schools—O, what they mean in true education! Our seminaries, correlating as they do the gathering of facts in science, literature and art, introducing these high elements, faith, integrity, obedience to law, respect for order, purity of life. Our Religion Classes, the Sunday Schools, the Mutuals, the Primary—I cannot do more than merely mention them, because I want to pass to the third group very seldom mentioned as a means of influencing youth. I find reference to it in the Doctrine and Covenants in these words:

> We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people.

COMMUNITY INFLUENCE

You will recognize that this third group in the influencing of boys is the community—our civil officers and social functions. It is said that the pulpit only *teaches* to be honest; the marketplace *trains* to overreaching and fraud; and *teaching* hasn't a tithe of the efficiency of *training*. Christ never wrote a tract, but He went about doing good.

. . . .

Our community is a great factor in the teaching of our children. Our officers, public servants, are teachers of the youth, and they

earry the responsibility of teaehers. It is our duty, therefore, . . . to exereise our right at the ballot box. It is our duty to see that men . . . are ehosen who will teach not only by precept, but by example, obedienee to law; that these men so eleeted will appoint men under them who will not seoff at the law. . . . or who will not in any way protect those men or women who violate moral laws.

I said that the greatest obligation upon society is the proper training of youth. The home, our quorums, our officers in the community are three great educational factors, and all three are subject to our sentiment, our approval.

It matters not what I shall gain
By fleeting gold or fame—
My hope of joy depends alone
On what my boy shall claim.
My glory must be told through him;
For him I work and plan—
Man's greatest duty is to be
The father of a man.

And each one of us may be the father of a man, as Paul spiritually was of Timothy, and Peter of Mark, who as a young man undoubtedly was a witness to Christ's betrayal, and who, if he did not see Him resurrected, wrote in after years:

Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here.

God help us to get our young boys to feel and to know not only that Christ has risen, but that He has appeared again to men, and restored the Gospel of Christ, the power of God through which youth and all mankind may receive salvation and peace. Amen.

COLD-WEATHER BAPTISMS—CONFERENCE AND PARTING

Elder Richard L. Evans

The first British Mission Conference—Christmas Day, 1837, in the Cockpit, Preston, Lancashire—was a success. No one could or eared to deny that faet. The missionaries had been in England scarcely over five months, and yet the fruits of their labours were shown forth in a manner that must have exceeded anticipation.

Immediately after that memorable day, Elders Orson Hyde and Heber C. Kimball went to Longton, a village near the sea, and declared their all-important message. Brothers Hyde and Goodson had preaehed there before. Many had believed; but no baptisms had been performed. On this occasion, however, after the

first meeting ten were baptized, and others followed the next morning. The notable feature of this occurrence, besides the severity of the weather, was the faith of the converts, which gave them courage to be born of the water in the cold brine of the open sea when the temperature was such that fresh-water streams were frozen thick with ice.

MONTHS OF PHYSICAL HARDSHIPS AND SPIRITUAL BLESSINGS

That winter was characterized by inclement weather to a degree that caused abnormal economic conditions; and the poor, as always under such circumstances, were called upon to bear the brunt of the suffering. Describing those bitter months, Elder Kimball records:

This was very extraordinary weather for that country, as I was informed that some winters they had scarcely any frost or snow, and the oldest inhabitants told me that they never experienced such weather before. In consequence of the inclemency of the weather, several manufacturing establishments were shut up, and several thousands of men, women and children were thrown out of employment, whose sufferings during that time were severe; and I was credibly informed, and verily believe, that many perished from starvation.

Such sufferings I never witnessed before. The scenes which I daily beheld were enough to chill the blood in my veins. The streets were crowded with men, women and children who begged from the passengers as they walked along. Numbers of those poor, wretched beings were without shoes or stockings, and scarcely any covering to screen them from the inclemency of the weather; and daily I could discover delicate females walking the streets gathering up the animal refuse, and carrying it to places where they could sell it for a penny or half-penny. And thus they lived through the winter.

At the same time there were hundreds and thousands living in wealth and splendour. I felt to exclaim: O Lord, how long shall these things exist! How long shall the rich oppress the poor, and have no more care or interest for them than the brutes of the field, nor half so much! When will distress and poverty cease, and peace and plenty abound! When the Lord Jesus shall descend in the clouds of heaven, then the rod of the oppressor shall be broken. Hasten the time, O Lord, was frequently the language of my heart when I contemplated the scenes of wretchedness and woe which I daily witnessed.

Great numbers were initiated into the kingdom of heaven; those who were sick were healed; those who were diseased flocked to us daily; and truly their faith was great, such as I hardly ever witnessed before; consequently many were healed of their infirmities. We were continually employed day and night, some nights hardly closing our eyelids.

STRENUOUS LABOURS—THE WEATHER IGNORED

Inclement weather did not halt those valiant servants of the Lord. They were not the ones to huddle in lodges and let precious time speed by, while groping souls went unenlightened, while the wretched went uncomforted, while opportunities went

unheeded. Notwithstanding frosts that chilled to the bone, winds that blustered and discomforted, and rains that blinded and wet meagre clothing to the skin, they were out, up early and late—about their "Father's business!"

Of the last six months in England Brother Kimball states that he could not recall having retired once to bed before midnight; and it was the same with the other brethren. Because of strenuous labours Orson Hyde was broken in health, and forced to partial retirement for five or six weeks. Elder Kimball continues:

> Some days we went from house to house, conversing with the people on the things of the kingdom, and would sometimes be instrumental in convincing many of the truth; and I have known as many as twenty persons baptized in one day, who have been convinced on such occasions. I have had to go into the water to administer the ordinance of baptism six or seven times a day, and frequently after having come out of the water and changed my clothes, I have had to turn back to the water before I reached my lodgings; this, too, when weather was extremely cold, the ice being from twelve to fourteen inches thick. The weather continued so about twelve weeks, during which time I think there were but ten days in which we were not in the water baptizing. The harvest was indeed plenteous, but the labourers were few.

The time for the first missionaries to return to their native land was set for early in April. There were affairs in Kirtland that called for their presence, and there were loved ones there to be cared for. But these considerations would not have drawn them away from British shores had not the work here been sufficiently well established so that others would be able to carry on.

In consequence of the close approach of their departure, greater numbers flocked to hear them; baptisms increased; and the demands upon their time were more insistent and exacting. Call after call, of necessity, went unanswered.

BEDFORD LABOURS

Elder Willard Richards returned from Bedford to Preston on March 7th. Ill health and other unfortunate conditions had prevented the spread of the work there to the same extent as in Preston; but he had been successful in raising up two small branches of about forty members—which is by no means an inconsequential accomplishment for seven months of missionary endeavour. He left these, happy and prosperous, in charge of Elder James Lavender, whom he had ordained.

It was thought advisable to spend the remaining time in strengthening and further organizing the branches that had already been established—a means of entrenching and fortifying the territory that had already been claimed from the enemy of righteousness. To do this in a short time was a tremendous task. It meant visiting a branch nearly every night.

(*Continued on page 555*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 30, 1928

EDITORIAL

LIFE'S LABOUR

The Thorwaldsen Museum is one of the most interesting and noteworthy places in the beautiful city of Copenhagen. It houses all the works, in original or copy, of the famous sculptor, Bertel Thorwaldsen; also his collections of books, pictures and other works of art. The large building is rectangular, enclosing an open court, in the center of which, in a stone crypt, lies the body of the sculptor. The master rests in the midst of the works of his life.

The museum was the conception of Thorwaldsen himself. A few years before his death he proposed that his fortune and collections be given to his native city, Copenhagen, for the establishment of a museum to house all his works. When it was suggested that he be buried in the museum courtyard he consented. He was proud of his life's labours and happy to rest among them.

There he sleeps with the creations of his brain and hands looking down upon him—the first sketches, the rough models, the unfinished figures, the many studies, and at last the perfected works of art, such as the marvelous statues of Christ and His Apostles. The steps by which he achieved greatness—the hopes, the mistakes, the toil, the patience, the striving for perfection—are revealed to every thoughtful visitor. There are the books he collected and read and which moulded his thoughts. There are his art collections which show his tastes and inclinations. The museum not only exhibits the finished products of Thorwaldsen's industry, but reveals the paths that led him to success, and the character which, as it developed, guided and directed his efforts. And in the midst of this self-revelation, authorized by himself, subject to praise or blame from the passing crowd, he laid himself down.

Every life achieves something. It may not be immortal works of art, celebrated by the multitude; but certainly, results of eternal value, that will live on to serve, somewhere, for good or ill. The innumerable acts of living make up life's achievement. Hopes and fears; stumblings and arisings; sincere endeavour and earnest effort; faith and love—these are the mosaics of life's picture.

Have hands and brain been so used and controlled by a righteous will that the man is not ashamed of his works? Have mis-

takes and failures been the stepping stones to newer heights of perfection? Is the man ready to open his life's book to the stranger, and proud to rest forever amidst the products of his life's labour? Then, his life may be accounted successful and of high achievement, though unburnished by the ecstasy of genius. The man who is on such terms with his life, whatever his station may be, has left failure far behind.

The aim of the Gospel of Jesus Christ is perfection—the goal upon which all human effort should converge. He who bends his strength to that end is acceptable to the Lord; but it must be a daily striving for better things, for nobler acts, for greater charity, for more compelling faith. Then, progress comes; the man grows and advances. Then, the man can rejoice in life's labour, no matter what others say about it, for it will be pleasing to God. The law of progression is the key to the understanding of divine purpose, justice and judgment. A man may measure and judge himself by his progress towards perfection and by the intent of his acts.

Are we content to lie down amidst our life's accomplishments? No? Then, let us use the past, as the sculptor uses his sketches and rude models, for the building of a more perfect future. For then we may safely take pride in life's labour, and be certain of the Lord's reward.—W.

THE MISSIONARY "GROUP METHOD"

A CHANGE of tactics is ofttimes stimulating. The "group method"—group tracting, and group work in general—has been tried in sections of the Mission this season with notable success. All the missionaries of some Districts have traveled through towns and villages in a body. They have lodged, tracted, held street meetings and carried on other activities together, or in close proximity. Enthusiasm on the part of the missionaries, cooperation on the part of the members, and greater interest on the part of inhabitants of territory they have covered, are the results reported. Of the "group method" President Alma C. Tranter of the Bristol District writes:

"I thought you would like to know what success we have had during the past month in group tracting. Last Thursday we held a missionary meeting in the Forest of Dean, and discussed the problems pertaining to the new plan that we have adopted. Each Elder reported that he had enjoyed his labours during the past month much better than any month previous, and that he had had more opportunities to explain the principles of the Gospel. The plan was discussed thoroughly, and some changes were made so as to make it more effective.

"The people in the different villages that we have gone through have been very curious to know what we are doing. I feel that this is due to having a number of missionaries together; and through arousing the curiosity of the people we have been able to engage in good conversations.

"A minister of the Church of England invited us all to his home to have lunch with his wife, himself and four other guests. He asked us in what way we differed from other religious sects, and we were able to give satisfactory answers to all of his questions. Principles of the Gospel were discussed in a friendly manner, and I am sure that we left them with a good impression of us. I feel sure that good results will come from our labours."

From Scotland President George W. Romney writes:

"Elder Stewart and I have just returned from a very successful trip. During that time we have been stopping at farm houses at night and tracting in the daytime. Everywhere the people have been eager to hear our message. Many have invited us to return. Old investigators in cities worked a number of years ago frequently ask as one of the first questions: 'When are we going to get missionaries in here again.' We are convinced that Scotland is ripe.

"We were successful in getting lodges in Perth for all the missionaries in the District. Likewise we were able to rent one of the finest halls in the city at a very small fee. We know we were helped by a power higher than man's in making these arrangements.

"To-morrow the missionaries leave for Perth. The Saints in the District are manifesting keen interest in this type of work, and they are going to give us every support. It is needless to say that the missionaries are filled with joy at the prospects of starting group work in the Scottish District."

Since this communication arrived, further word has come from Perth that "tracting is good", that successful open-air meetings with large audiences in attendance are being held, and that the spirit of the missionaries is conducive to the best in missionary endeavour. Pamphlets have been sold in large numbers, with many copies of the Book of Mormon.

The "group method" is well worth thoughtful consideration for agreeable times and seasons.

R. L. E.

A "WELL-ADVERTIZED" VISIT TO DENMARK

The visit of European Mission President John A. Widtsoe was widely heralded by the newspapers of Copenhagen. Before his arrival all the larger journals in the city, twenty-three in number, received invitations to attend the meetings at which he was to

speak. Upon his arrival in Copenhagen, Thursday morning, August 9th, he was met by representatives of the various daily newspapers, several of which later published accounts of lengthy interviews, together with his portrait, as well as that of the Danish Mission President, Joseph L. Petersen. Bulletins were placed in newspaper windows, and signboards by the score throughout the city proclaimed the coming of the "Mormon Apostle", the "University Professor", the President of the European Mission", etc. As a result of this widespread publicity, nearly every one in the city of Copenhagen was aware of his visit.

Three public meetings were held on Sunday, August 12th, at which President Widtsoe spoke, and expressed his pleasure at being in Denmark and meeting with the missionaries, members and friends in the Mission. At the Sunday evening meeting, following preliminary talks by District President Philip Jensen and Mission President Joseph L. Petersen, President Widtsoe spoke upon "The Message of 'Mormonism' to the World." An interested and intelligent audience filled the large hall.

The following day, Monday, August 13th, was devoted to a missionary meeting at which all the Traveling Elders of the Danish Mission were present. Timely words of counsel and encouragement were given by the two Mission Presidents.

While here President Widtsoe inspected the building site recently purchased for the erection of a new mission home, and went over the proposed plans for the chapel and mission quarters. He also expressed his pleasure in the splendid condition of the Danish Mission, and complimented President Petersen on his work.

Two banquets were served by the branch organizations, honouring the visiting President, missionaries and visiting Saints, some of the latter having traveled sixty-five miles to be present.

The visit of President John A. Widtsoe to the land of Denmark is one that will long live in the memory of those who labour for the cause of truth in this land.

Copenhagen, Denmark, August 14th, 1928. PHILIP JENSEN

COLD-WEATHER BAPTISMS—CONFERENCE AND PARTING

(*Concluded from page 551*)

During this strenuous "wind-up" campaign, a pressing invitation to preach came from a Baptist congregation of a village between Burnley and Downham. The time at their disposal being already overfilled, the brethren declined this invitation—or attempted to; but further insistence led them to go.

When they arrived at the chapel they found a large congregation already assembled. Elder Hyde addressed them, followed

by Elder Kimball, who says: "During the services the congregation was overjoyed; tears ran down their cheeks, and the minister could not refrain from clapping his hands for joy, while in the meeting." He took the brethren to his home and entertained them.

The next morning, when they were about to leave, a large number of the inhabitants of the place gathered about, and, with tears in their eyes, requested that they preach again. News of their coming departure having spread, a number of factories suspended operations to enable their employees to hear, but previous appointments forced the brethren to refuse them at this time.

Many touching farewell scenes were to be witnessed on this final circuit of the branches—final so far as they knew. The temptation to elaborate rather than condense the details of this period is great. All that has been recorded—both of journal entries and discourses—could well bear reprinting. Such material is fraught with interesting accounts, words of counsel and other valuable information. But there is much ahead in the story of the British Mission—and haste on we must.

GENERAL CONFERENCE IN THE COCKPIT

The second general conference of the Church in Great Britain was called for Sunday, April 1st*, 1838, in the Cockpit, Preston. In the early hours of the day the members began to gather from the surrounding countryside, and by nine o'clock between six and seven hundred had assembled. The branches represented were as follows: Preston, Penwortham, Walkerfold, Thornley, Ribchester, Chatburn, Clithero, Barshe Lees, Waddington, Leyland Moss, Leyland Lane, Eccleston, Hunter's Hill, Enxton, Whittle, Dauber's Lane, Bamber Bridge, Longton, Southport, Downham, Burnley, Bedford, Alston, Brampton, Bolton, Chorley and others. The membership of the Mission at that time was between fifteen hundred and two thousand. There were about four hundred in the Preston Branch alone. The five missionaries from America who still remained in England were in attendance, Brother Isaac Russell having recently returned from Alston, where, in spite of much opposition, he had left a membership of about sixty under the care of Elder Jacob Peart.

Several Elders, Priests, Teachers and Deacons were ordained and given special assignments. Again little children were blessed, and about forty persons who had previously been baptized were confirmed.

In view of the impending departure it was necessary to leave someone in charge of the Mission. Accordingly it was proposed that Elder Joseph Fielding be sustained as President of the British

*These dates are according to the *Documentary History of the Church*. There are slight discrepancies among the several accounts.

Mission, with Willard Richards as first and William Clayton as second counselor. These brethren were sustained by the members, and set apart to their positions of great responsibility. At about five p.m. the conference adjourned, having continued without intermission since nine in the morning. Another meeting was called for seven o'clock, following which the brethren who had been called for special work, about eighty in number, met for instructions and remained together until about one o'clock in the morning.

Elder Joseph Fielding, a member of the first missionary party and second President of the British Mission, it will be remembered, was a native of Honeydon, Bedfordshire, England, where he was born in March, 1797. He emigrated to upper Canada, to later embrace the Gospel and return with Heber C. Kimball.

Willard Richards, also a member of the first party, was a native of New England. One account of his appointment states that he returned from Bedford with the intention of going home with Brother Kimball, until the conference Sunday, at which time he willingly, as always, agreed to stay where he was needed.

William Clayton was born July 17th, 1814, a native of Penwortham, near Preston. He had been baptized soon after the arrival of the missionaries. Shortly after he was made second counselor to Joseph Fielding he discontinued all other business and devoted his entire time to the ministry of the Gospel, in which he was successful.

FAREWELL TO PRESTON

On Sunday, April 8th*, the brethren delivered their farewell testimonies in the Cockpit. The scene at this time was one of joy in the Gospel, and sorrow in parting. Those who were to leave and those who were to stay were in tears. Severing the ties of friendship and brotherhood was an ordeal. But then, such is all life. It would almost seem that a necessary part of our earth experience is to meet, to love, and to part—to meet again under happier conditions, the Gospel of Jesus Christ assures us.

On the 9th Elders Kimball, Hyde and Russell took their leave from Preston for Liverpool by coach. They were waved farewell by a sorrowing multitude. Those good Saints had provided them with means sufficient to pay their transportation back to Kirtland. Elder Kimball writes:

> Notwithstanding the variegated scenery of the country, which in England is very beautiful, my mind reverted back to the time when I first arrived in that country, and the peculiar feelings that possessed me when I traveled from Liverpool to Preston eight months before. Then I was a stranger in a strange land, and had only to rely upon the kindness and mercy of that God who had sent me there. While I mused on these

*Same as footnote on page 556.

things, my soul was humbled within me, for I had now hundreds of brethren to whom I was united in bonds the most endearing and sacred, and who love me as their own souls, and whose prayers would be continually offered up for my welfare and prosperity.

HOMEWARD BOUND—THE FIRST PERIOD CLOSES

In about four hours—the ride of an hour to-day—they reached Liverpool, and found that because of storms the ship on which they had planned to sail would not leave as early as expected. The opportunity to counsel longer with Elders Fielding and Richards, who had accompanied them to Liverpool, was welcomed. But when word reached Preston that they had been detained, Elder Clayton and others hastened to Liverpool, and largely filled their time. Before embarking Brother Kimball wrote several letters of encouragement, counsel and warning to the branches.

On April 20th Elders Kimball, Hyde and Russell boarded the *Garrick*, the same sailing vessel that had brought the seven to British shores nine months before—Brothers Goodson and Snyder had previously departed; Elders Richards and Fielding were remaining.

The forepart of the passage was stormy. After twenty-two and one-half days at sea, during which time they preached on board again, the brethren landed in New York on May 12th—after an absence of nearly ten and one-half months. There they had left only one member of the Church. Returning, they found a large branch. There they found Elder Elijah Fordham, who had waved them farewell.

So ends the first period of the British Mission story. The Gospel seed was planted in British soil. It was cultivated by able gardeners of the Lord. In less than nine months it yielded a glorious harvest. It has borne fruit each succeeding year.

BOOK OF MORMON STUDIES*

Alma the younger lived during the last century before Christ. Because of his righteousness he was permitted to understand and foretell the mission of the coming Redeemer of mankind. He testified that "the Spirit of God which is in me . . . hath said this much unto me, saying . . . Repent ye, and prepare the way of the Lord and walk in his paths . . . for behold the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth."

Because of the teachings of this worthy man many who had lived in darkness were led to seek righteousness and to truly prepare themselves for the reception of the Redeemer of the world. Study Alma, chapters seven to sixteen.

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*Lesson 18 of the Relief Society Course of Study—for use on the second lesson night in September.

QUESTIONS

1. Tell of Alma's journey into the land of Melek. Why did he go and what were his experiences while there?
2. Read the ninth chapter of Alma, verses 14 to 25. What is the application of these words to the members of the Church of Christ to-day?
3. Relate in full the story of Amulek and give the substance of his teachings.
4. Who was Zeezrom? Tell all you can concerning him.
5. Report on the teachings of Alma and Amulek concerning the resurrection (Alma 11: 41 to 46; 12: 12 to 19).
6. Explain the meaning of the High Priesthood as related in Alma, chapter 13.
7. Tell of the punishments and deliverance of Alma and Amulek.
8. What was the condition of the people who lived in the land of Ammonihah after Alma's visit?

FROM THE MISSION FIELD

Doings in the Districts: *Leeds*—The Relief Society sisters of the Batley Branch held their conference on Sunday, August 12th. The program, dealing with charity, was well carried out.

London—A new branch, to be known as the West London Branch, was organized at a meeting held in Ivy Hall, Wellesley Road, Chiswick, London, on Sunday, August 19th, at which time a goodly number of members and friends were assembled. Following a Sunday School service and Sacrament meeting, a business meeting was called by District President Clinton L. Mills, and arrangements incident to organization were attended to. Elder Ralph J. Pugh was chosen and sustained in the position of Branch President. The meetings were inspirational. Special vocal numbers were rendered by Sister Thelma Tuson and by Brother Pugh. It is confidently felt that the newly organized branch will be an added source of strength in the Metropolis and in the District.

Manchester—A worthwhile Sunday evening was spent by the members of the Manchester District who attended the Annual M. I. A. Conference, held in the Oldham Chapel on August 19th under the direction of President J. Rulon Doxey, with the other missionaries of the District in attendance. The inter-branch competition banner for the most efficient organization during the past season was awarded permanently to the Manchester Branch, for having won it five months out of a possible eight. Inspirational talks by local M. I. A. workers and traveling missionaries were of a timely and edifying nature. The M. I. A. Manual—"The Gospel and Health"—was said to be well received, and to be having its effect upon the living habits of M. I. A. members. Splendid musical numbers, recitations, and appropriate songs were features of the gathering.

Newcastle—Three Branch Sunday Schools of the District have

recently held outings—South Shields, Gateshead and Sunderland, on August 6th, 8th and 11th, respectively.

Norwich—Dr. and Sister John T. Miller delivered the closing lectures of their British tour in the Lowestoft and Norwich Branches on August 13th and 14th, respectively. Members and friends were appreciative listeners to the character-building message of Dr. Miller. Helpful advice was also given to the missionaries of the District at an informal meeting held in the Norwich Chapel on August 14th. Dr. and Sister Miller took boat for Holland on August 15th, to continue their travels and activities on the Continent.

The conference of the Lowestoft Branch Relief Society was held on Sunday, August 19th. The meeting was very well attended. The sisters conducted the services, delivered addresses and furnished some delightful musical numbers.

Nottingham—Approximately fifty children and adults of the Eastwood Branch gathered at Titchfield Park, Hucknall, Saturday, August 11th, where the annual Branch Sunday School outing was held.

Sheffield—A Relief Society Conference of the Barnsley Branch was held on Sunday, August 12th, at Barnsley. Under the direction of Sister Violet Leaberry the organization reviewed the history, accomplishments and present standing of the great Relief Society movement. The report of the local unit was encouraging.

Ulster—Two lectures delivered by Dr. and Sister John T. Miller in Ulster on August 1st and August 2nd were well attended, and well reported in the *Northern Whig*.

A baptismal service was held at Lough Neagh on Sunday, August 5th. One person was baptized by Elder Byron Vance and confirmed by Elder Rulon D. Barnes.

Welsh—The Pontypool and Pontllanfraith Branches, on August 7th, held a Fathers' and Sons', Mothers' and Daughters' outing on the hills near Abergavenny. Games chiefly occupied the afternoon. A tasty luncheon was served by the mothers and daughters in the evening.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN